

Mr. Nyland
1st son: [unclear]
2nd son: Vicki
(Mittelsch?)

M 6

October 19, 1955

New York City

MR. NYLAND: Mrs. Popoff, are we all here? *

(Answer inaudible) ^{Ruth is not here...}

MR. NYLAND: Ruth is not coming? ^{No.} Who else?

(Answer inaudible) [A back and forth about who is there and who isn't.] ^{club keeps them away?}

MR. NYLAND: "hat is it the (?) ^(inaudible) gets in the way? Out of town?

No. Well, it's past the time, isn't it? So, don't let's wait.

Question: Some time ago Mr. Nyland you spoke of the ^{attribution (?)} observation of

movements. Now would breathing, the practice of breathing, would that be included in ...

MR. NYLAND: Roland, come and sit here.

Question: The way one breathes, would that be included in movements also?

MR. NYLAND: Well, it is a movement.

Question: It is a movement?

MR. NYLAND: Ya, but very little.

Question: Well, if one sits sometime, let's say in a subway, he doesn't do any movement or he's outside somewhere, you know, and that ^{he} wants something to observe himself.

MR. NYLAND: Then ^{you have} he has to observe something else. Not movements.

Question: What?

Roland: 40 y.

MR. NYLAND: You remember we mentioned them: expression on your face, your posture. In the subway, of course, you don't speak, but otherwise your voice. You see, in general, there are about five movements or external forms of behavior ^{that} that only you know. Breathing is really something that belongs to the inside, although you can see when a person breathes and when he's heaving up and down and taking long breaths and so forth, you might call it a form of movement, but it ~~do~~ doesn't matter. Tension, for instance, of your body. It's something that is very good material for seeing oneself in a subway. Also your posture and your facial expressions undoubtedly can be helpful. Movements is one of the easiest things - most noticeable. But when you cannot move, when you just sit in a chair, you have to use something else. [long pause.]

This is valuable time. After all, an hour or an hour and a half each week is not very much, is it? Certainly not for something that is supposedly part of one's life. If you still consider it as something, of getting together and talk a little bit, it still has not the meaning that it ought to have. Really, if ^{we were} you are quite serious,

^{we} you should meet at least once a day. And it would be very helpful even if we could ^{work together for days. Then it would resemble something that} ~~be~~ very useful. But we don't do it and we cannot.

We are engaged in ordinary business and there is not opportunity for us to get together ^{as} often. And ^{we are} we're not in that kind of a school, you might say, or that kind of an institute. But so much ^{the} the more

that anyone else can see and also about five conditions of behavior that only

reason that when you are here now in which we try to concentrate just a few thoughts, then don't lose time. Don't be bashful. Maybe this instrument. ^{But,} Well, we ~~have~~ ^{have} already forgotten that it exists.

Question: Are there schools where they work every day.

MR. NYLAND: Why do you want to know?

Question: Well, it seems very strange. You know, we come here week after week, and from as far ^{back} as I can see, it is really only once a week and when I really have a strong drive to work-it just doesn't feel as though there's enough to bring me any really specific results. It's hard for me to put my feelings into my words with that thing there but nevertheless my feelings are there.

MR. NYLAND: Do you want me to relate your personal history?

Questioner: My personal history?

MR. NYLAND: Yes.

Questioner: In regards how?

MR. NYLAND: How often have you seen me during last week? Last Sunday, Saturday you went to ^{menou's?} ~~(Mary's)~~. You have seen me every once ⁱⁿ ~~and~~ awhile, every other day, maybe. Maybe for ^{one} ~~an~~ hour, maybe for one afternoon, I remember. How often have you looked in a book? **IN SEARCH** or in Beelzebub's book? Are those reminders?

Questioner: To look in a book? The reminders, I don't need a reminder.

MR. NYLAND: Then, what are you talking about?

Questioner: The group as a whole.

MR. NYLAND: Why?

Questioner: Because if from my understanding, is that only if we as a whole can come together and work in the same momentum, in the same pace, maybe we ^{can} could do something.

MR. NYLAND: Do you think that a group of people who do not work by

themselves will ever amount to anything? What is the value of a group?

Questioner: That ^{is} what I'm trying to find out.

MR. NYLAND: By having individually people who Work. It has to start with Work^{ing} on oneself first, doesn't it? If you get together and you don't Work in the ordinary terminology now that we use, Work on oneself, try to remember oneself, try to be conscious, try to be aware, try to be present to oneself, if people don't do that and then ~~they~~ we get together as a group, what can be the result? What comes first, Work on oneself or a group?

Questioner: But the force comes from the group?

MR. NYLAND: Does it?

Questioner: It should.

MR. NYLAND: How? If there's a group of twenty non-entities, it's still zero.

Questioner: But how is ^a person born in this way, to be self starter?

MR. NYLAND: Not in a group.

Questioner: Well then we all should have been this before we come.

MR. NYLAND: You have to be present to yourself before you come.

While you sit in this group you have to be trying to be present again as you sit in this group. Maybe then you lift yourself up to a certain plateau of activity. On that particular level some ~~other~~ person also trying to Work can meet you. Or do you expect other people to lift you up?

Questioner: No, I don't.

MR. NYLAND: How then?

Questioner: But then we have to Work together.

MR. NYLAND: Yes, but you must Work first by yourself.

Questioner: But from what I understood that the Work has a definite

aim and from this group I don't see a definite aim.

MR. NYLAND: Do you contribute to this group all you can contribute?

Questioner: No.

MR. NYLAND: All right, then you have no right even in talking about it. When you try for yourself to be as well as you can be, as conscious as you can be, as present as you can be, each moment of this time that you sit in this group, try to be yourself. And then you don't see any results from the group as a whole, the only conclusion can be that the others don't Work. Because you yourself know for yourself that you Work. But supposing you don't Work and the others do, how will you know? A group is only possible when the people who get together are Working in the first place on themselves. By means of that they get into another kind of a state or an attitude. There is a difference of looking at life at the moment when a person Works. You agree on that? When one has ten people trying honestly to be present to themselves, then there is ^{the} possibility of ~~an~~ exchange between them.

It starts with you. It doesn't start with the other members of the group. I do not understand quite what you really expect from the other people.

Questioner: Well, let's say this then. I know for a fact now that my life is ~~going~~ going to go a certain way to achieve certain things. I know that a teacher is necessary. But I don't see how this group is Working together to ^{attain again} achieve the ~~say~~ thing. Maybe I want something different than they do.

MR. NYLAND: Maybe. But in one respect we all agree. That we for ourselves and ~~for~~ our own life, want to have more understanding. Is that right? That is the reason ^{we're} ~~you're~~ coming together. We also have certain means of trying to achieve this understanding. Trying to become more than what we are, or at least different. Haven't we? We know

that in order to try to do this there are certain things that are given as a method, as a technique. We try to remember ourselves. We try to be aware. We try to be present to ourselves. We try to see ourselves. When we speak, we try to hear our voice. We try as much as we can to be aware of ourselves, as ^{we} sit in this group. And that is true for you and for every person in this group. This is the beginning.

You see we don't make a group by intentions. Each person comes here with the best of intentions. But how ^{would} did you know unless you are a receiving station. And how do you become a receiving station? By opening yourself up. By making yourself more susceptible to whatever currents there may be around you. Where is the focus of each person in this group? Work on ^{them} oneself. That is the common language. If we all speak that language, we can understand each other. But if we don't speak that language but each one of us speaks an ordinary language, we have the Tower of Babel. You understand that? You understand that it is necessary that one begins with oneself.

Questioner: That's the only place to begin.

MR. NYLAND: Yes. And not to worry about the other people. They have their own obligations to work on themselves, to be present to themselves.

Questioner: I bring this up - I know it.

MR. NYLAND: Yes, you know it. But I do not understand why you bring up this question, unless I don't understand you. There is of course the possibility in any one group to have a group feeling when there is a common purpose; when people gather together in order to discuss a certain subject in which ~~they~~ all are interested in. It may be politics, it may be elections, it may be a certain form of new government, it may be the construction of a town hall in a village. Such people come together and they have one focus. All their interest is

focused on one thing. And that of course brings them together. On that basis there is a possibility of group cooperation. This is in ordinary life. But you see ~~it is necessary~~ ^{the necessity} for all of them to be interested in the same thing. If you're interested in the town hall and I'm interested in building a bridge, we can't meet. What is the difficulty?

Questioner: Well personally, I'm not satisfied with the work I'm doing.

MR. NYLAND: All right. That has nothing to do with the group.

Questioner: I know by myself I'm not able to do it.

MR. NYLAND: All right. That is possible. Now are you looking to the other people to help you?

Questioner: No, but I heard a group meeting Saturday night, and it sounded like a very - it was a group. I - I don't ~~mind~~ ^{mean} to criticize. These are all my friends, you know. ^{Mr. Nyland} But at the same time, it hasn't got that - that certain something that really says, "All right, I'm working for something that is the miraculous, you know." But it doesn't have that color for me.

MR. NYLAND: Do you know for yourself why it did have it for - on Saturday and ^{it} did not have it ...

Questioner: No, it ^{wasn't} ~~wasn't~~ the group Saturday, it was a reading of a group that took place.

MR. NYLAND: Ah! Yes.

Questioner: And this was the color that really had a fire.

MR. NYLAND: And you would like to have that same kind of a ...

Questioner: With that I think I could do something.

MR. NYLAND: So I'm telling you, start working on yourself. How else will you get it? By sitting down and wishing for it?

Questioner: No, but then there's the other part. The part where I'm unable to bring to the Work.

MR. NYLAND: So, what is ^{your} your conclusion?

Questioner: My conclusion is to try to really see really the aim more, more clearly. I ^{made} make a certain time and yet I see the days going by in the same way. I see my coming here in the same way. I never have a real clear conscience to come here and say, "All right, I Worked." The fact is, ^{that} I can't do - ^{there} are certain things that are impossible for me at this point. And without doing that, I can't come here with a clear conscience and say, "All right, I come here with my friends. We're going to Work together as a group." To say that I brought my food, my daily bread. I haven't got it. Only because I don't understand certain things. And with the way we're really approaching anything, I don't see where it's going to be possible. Why is it going to be different this six months than the last three years? I don't see how it ^{is} is going to hit a point where it will change. I see my future going the same way as my past. And I know that if I don't do something drastic now even this feeling that gives me my whole feeling that makes life something possible for me is ^{gonna} going to go. And I must go. I must do something.

MR. NYLAND: Good. This now of course has nothing to do with the group.

Questioner: Yes sir, it has a place.

MR. NYLAND: No. ^{I disagree} It has a place in your life. It's an explanation of how you are at the present time, and how you come to these groups. And also, that the group as such cannot help you, or does not help you. That's a true statement.

Questioner: Well, I don't - I haven't been without it in a ^{comparison} ~~earlier~~

state. In other words ...

MR. NYLAND: We can put it ^{the} another way. So far the group hasn't helped.

Questioner: I can't say that honestly. But I know that I don't have any real results. Yes, I have had ...

MR. NYLAND: Has that anything to do with the group? We started with a group. We were not starting with your individual Work. If you want to talk about that, that's fine, we'll talk about it. But it has nothing to do with the group. You brought it up as something ^{that} the group did not supply to you. At least that's the way I understood it. It's an entirely different matter. It's a question ^{that} of you are at ~~h~~ the present time in a state where you cannot Work, and don't Work, and you cannot bring to this group honestly what you should bring. It is different. That is your personal question. How to get out of that state. Or what you ought to do about it, isn't it?

Questioner: That is a question in itself.

MR. NYLAND: Yes, and that is the question.

Questioner: No.

MR. NYLAND: What is the question? I mean the important question now.

Questioner: ~~It's just,~~ ^{2 This is} ~~it's~~ very delicate ...

MR. NYLAND: No, it is not delicate. Why is it delicate? Because it's difficult to talk about it. One finds oneself every once in awhile in a certain state that you cannot Work. And that everything seems hopeless, and one is frustrated.

Questioner: But then if one Works, then one has to Work for ^{something, it} ahead ~~and~~ and name a goal.

MR. NYLAND: Right. So now let's define your aim.

Questioner: How can I say it? I only know that what I'm doing isn't right. I don't know what it is that I should ...

MR. NYLAND: What is your aim?

Questioner: I could say ~~that~~ my aim is to be conscious, but then I don't know what conscious^{ness} is.

MR. NYLAND: No. So?

Questioner: I could say my aim is to do something with my life. Something more than what it is, and I know that my past efforts has not gotten me what I want.

MR. NYLAND: How do you know what you want?

Questioner: I have a taste of it.

MR. NYLAND: Wait a minute. How do you know what you want?

Questioner: I only know what is is not what I want.

MR. NYLAND: Good. That is a good statement. But now what do you want, and only in very general terms. How can you predict what you will become.

Questioner: How can I?

MR. NYLAND: Exactly.

Questioner: Only by the way that I know that if my days keep going in this manner, why should I be any different three years or ten years from now?

MR. NYLAND: I do not know. Are you different? I asked you that once before - different from a year ago?

Q: Essentially no.

MR. NYLAND: No?

Q: Not really.

MR. NYLAND: You don't behave differently?

Q: Oh, I have a lot of different - there are - there is a change. But it's not something that I could say that it is real.

MR. NYLAND: You know, Ed, I don't understand that.

Q: This is hard to describe, I know ...

MR. NYLAND: It is very difficult to describe because I've tried with all my might to understand what you mean. You say you have changed a little. So, try to follow me now logically, and don't get tangled up in your own thoughts. A year ago, two years ago when you heard ~~of~~ - about these ideas, they appealed to you. You came from Chicago. We had some talks, we had some groups, we saw each other once in awhile. You met other people, you worked with them a little, and the rest of it all that affected you was that you are now a little different. Is that correct? Or are you exactly the same person as when you came two years ago?

Q: Even if I grew without the Work, I wouldn't be the same person.

MR. NYLAND: I do not know what you might have been. I'm only asking to compare what you are at the present time as what you remember of yourself two years ago.

Q: No, I'm not the same.

MR. NYLAND: Not the same. So you have changed. Do you think it is a change for the better? And by better I mean now a person with more understanding.

Q: I have more understanding.

MR. NYLAND: Yes. Do you think that is necessary for you, is desirable for you, is it something that you wish or don't?

Q: Oh well, yes. I want ~~some~~ more *understanding*.

MR. NYLAND: You want. Good. So now we~~x~~ are on the road where in two years you have changed a little bit for the better in the sense of acquiring more understanding, or enlarging your world, or becoming more interested, or seeing more of yourself, or at least distilling out of the ^{various} forms of your ~~earlier~~ associations certain things that are now a little bit more permanent. Is that right?

Q: This is the ^{process} ~~problem~~.

MR. NYLAND: Yes. Is that correct, I mean, are you that kind of a person?

Q: Yes.

MR. NYLAND: Who has changed. Now, the next question. Would you like to continue in that same direction or do you think you ought to go in another direction?

Q: This is what I don't know.

MR. NYLAND: Good.

Q: I know...

MR. NYLAND: Good. So you don't know at the present time if you want to continue in the same line as you have gone for the last two years.

Q: I know that my goal is understanding.

MR. NYLAND: Yes. And you have gained a little ⁱⁿ understanding. So we are, as far as that is concerned, on the right track.

Q: Yes.

MR. NYLAND: Now, you want to gain more understanding. And are you setting a time limit ^{within} ~~so that in~~ the next five years, you have to have much more understanding - of a certain kind? You cannot define it. But apparently you are not satisfied with the rate at which you have grown. You would like to do it quicker.

Q: But really what do I understand? I have grown ~~~~~

MR. NYLAND: I do not know what you understand. This I asked, ~~you~~ ^{you}. If you now understand more of life, of yourself, of your relation towards other people, of your relation ^{that} towards a purpose, you might have in your life, understanding a little bit more of the reasons why you exist.

Quest. Have you gotten a little bit more perspective, more color, more foundation? Are you approaching in this sense more and more becoming a man as you would like to be, without defining what a man means. It means simply that ~~one~~ ^{one} grows up, that there are certain things that you at

the present time are not interested in any^{more} because they were either too superficial or they didn't help you to grow, or you are through with them. Do these ^{words} have any meaning for you? Is that in general the way ^{one} ~~one~~ could express how a person likes to live when he grows up? ^{What} What is the difficulty?

Q: I should have prepared this more because ..

MR. NYLAND: Well, we're now half way.

Q: That's the thing.

MR. NYLAND: No, in the conversation, I mean.

Q: But that's just the same position ~~in/n/~~ ^{am} I ~~am~~ in in life. I'm half way.

MR. NYLAND: Yes, yes. ^{Right} So what do we distill out of this - that you should have prepared more.

Q: No, but let's say ^{to} ~~that~~ this ...

MR. NYLAND: Yes. But now this conversation, you should have prepared.

Q: Yes, I should of, but how could I.

MR. NYLAND: But you didn't do it. What's the lesson ~~that~~ you get from that?

Q: But this is the state that I'm in.

MR. NYLAND: No. What is the lesson you can derive from this now?

This whole thing, we've talked now for fifteen or for twenty minutes.

What can you derive from it? What good is it to you, this conversation?

What can you extract from it that would be useful? How do we learn?

We experience certain things. Certain things are done to us or we

try to do them. They take us or we try to take them. But in any

event we experience something, and after it is over, we look at it and

say, was it worthwhile? Was it worth the cost? It cost me so much, or

I spent so much time on it, or it was a waste. I consider these things.

And then I say I've learned this from it, that next time if I have a question I ought to prepare myself a little better. Would that be

a good conclusion to draw from this?

Q: To a degree, not fully, I can't say.

MR. NYLAND: What is degree? It is either yes or no.

Q: But it can't be yes or no.

MR. NYLAND: Why not?

Q: Not for me.

MR. NYLAND: How? You're not ^{any} different from anyone else?

Q: I'm not, look, ^{mn'no} I wish to really be honest, you know.

MR. NYLAND: Yes, quite. I think that's right. That is why we spend the time on it. If I didn't think you wanted ~~to~~ to be honest, I wouldn't spend the time. I would say Abdo ^{ul}, go back home and read a little bit, and only come to this group when you feel that you are entitled to it. But I don't do it. You've spent a great deal of time now for the others. I hope they have derived some benefit from it. That's their business. To listen to it and to see what they can profit by this little bit of conversation between you and me. It's a question now for you as you now have not prepared yourself and brought up certain statements, starting out with the group, and finally coming down to what is your work and your life. What now do you know? Still hazy, ^{Q. yes} then let's leave it at that.

Q: But that's what I always do and I won't ever get past it. This is what I have to find out. ^{mn'yes}

MR. NYLAND: ^{that's right.} So why don't you start with the ABC? Why don't you keep - why do you keep on thinking all the time? Why do you keep on feeling all the time? Why do you keep on criticizing yourself all the time? Why do you project yourself ^{as} at what you ought to be all the time? Why don't you accept yourself as you are and start, ^{A, B, C. Emphasized} ~~ABC~~, trying to see yourself as you move, as you talk, as you have a posture, as you have tensions in your arms, as your body behaves. Instead of having thoughts which constantly will interfere with this very

simple Work. Work on oneself, to see oneself each moment as time goes on, each moment to try to become aware of the existence of oneself, ^{attending a} ~~thought process and affecting process~~ which goes on without defining then only taking it as that, but not to use your thought process for this purpose. Not to try to estimate it, not to try to ~~evaluate~~, only to accept ^{them} ~~it~~, to accept you as you now sit, as you are, nothing else. And each time that you catch yourself going off on a tangent in thinking, in feeling, in criticizing, in not reaching what you think you ought to reach, to pull yourself back and to say, I am not using what I know - ABC. I'm trying to make already ^{big} ~~by~~ sentences, and ideas, and there is nothing in me that corresponds to it. What is ^{needed} ~~really~~ for me is to remember all the time that I am a little child trying to become a little conscious. And for that there is one method: to become objective about this what you are. For you to become objective about yourself, to see, to observe, and that's all there is to it. There is nothing vague about it.

We realize and we all know that we cannot do it, that we try, that we are in a terrible ~~shape~~ ^{it} when it comes down to actual results of showing how we can be present, and nevertheless, we keep on doing this day after day, each time that we remember to remember ourselves by trying at that moment to be, to be ourselves, to be present to what we are, and to keep on saying that, I am, I have a body, I am alive, I am this, and this 'I' for the time being is all we have, our personality trying to say that we are ~~sacred~~. ^{able}.

Go to school, you see. Go to kindergarden. That is where we all belong. None of us is a professor. We all are Working in the vineyard. We all are doing our best but we all have to Work for ourselves. And only when we start to Work for ourselves and try honestly, not only coming to these meetings but during the day, to see myself as I am and as I try to live, and constantly to be reminded that I must-see-myself

must see myself. And each moment see myself, try to, try to be impartial, try not to identify, try to be aware. This is my Work.

You see, Ed, if you don't want to do this Work, if there are too many obstacles, if you think there is another way of doing it, go ahead, do it, do it anyway you wish, but don't tell me ^{that} you cannot do it when you don't try. I'm quite certain you try, ^{and} but still you allow yourself all the time to think, ^{and think} ~~and think~~, and think. This has been the ~~(cry)?~~ ^{as} for over a year ~~old~~, you know. We had once a very long conversation. That's ~~exactly~~ what your obstacle is. This is in your way. And that is why you look around for everyone ^{else} else, including a group, to help you.

Q: No.

MR. NYLAND: You have to do it. Then do it, and don't say no. You say, "Yes, I will Work because now I know how to work, and I can." This you must say. Get away from these thoughts of yourself. That's what prevents it. ^{Q, yes pause.} Simple ABC, ~~and~~ and nothing else, ~~nothing~~ else.

^{different} Q: (most of it inaudible) I think that some of us would be very thankful to ~~me~~ ^{Abdo} Abdo for having the courage to bring it up.

MR. NYLAND: Yes, I think it is very good that we do talk about it.

Q: Yes, I always thought that it would be much better if everybody ^(inaudible) felt that ~~that is as it should be~~. One's who have opinion should voice ^{his} opinion... ^(inaudible).

MR. NYLAND: So now we all know. And now there is no further excuse is there? So from now on maybe we will work together by working first on ourselves. As far as I'm concerned, it seems to me that we have talked about that so many times. And that really every, every group that we have been together, we have talked about that. But that one doesn't apply-or rather, that one doesn't realize that that is necessary in order to make a group. And ~~that~~ one has to, in that sense, accuse

oneself, expecting ^{certain} things to happen which never will happen unless we bring it. The group can only exist and is dependent on what we individually bring to it. If we ourselves don't bring anything, what can we expect from ^{it?} a group. What I said a little while ago about asking questions: we like to profit ^{by} the answer that is given to someone else. It isn't fair. And we really are not entitled to it. But it's good as long as we know now, thanks to Abdo^{ul}. So you see, you have effect.

Q: Mr. Nyland, I understood ^{you to say} ~~what you said~~ (inaudible)

MR. NYLAND: You don't want me to define it, do you?

Q: Well, you could (inaudible)

MR. NYLAND: If you ask me how does--what does ~~the road~~ ^{Come} look like, and I start to describe it, is that the same as being there? No. So, we're talking theoretical.

Q: Well, (inaudible)

MR. NYLAND: Of course. No one has ever said the contrary. ^{Well,} let's compare it to a movement group. In a movement group we know that if we work on a certain movement, and the whole group together works, and quite intensely and wanting ^{it is} to do it right, ~~so that~~ always after such a group we feel elevated. We're not tired, because we ^{have} had a common purpose of trying to pursue that with our body and everything that we ^{had} ~~have~~ was given into that particular attempt, to do movements. It's a good example because that is how we also in this kind of work as it applies to movements, can try to, as a group, elevate all of us to a certain level, and everybody helped ^{s/}. I know quite well that if I come here to this group with the full intention to be present as much as I can, and everybody

else tries as much as ^{we} they can, then we are all open to certain things, and exactly because of that certain possibilities will start to exist. They will come. They will be brought about because we are looking for it with an open mind. And we become open to the possibilities and ^{then} there is an exchange possible. But if we sit here and just keep closed and let things come in through one's ears and the head and feel a little bit, "yes it was nice", without being changed, how can we ever expect to Work together?

This is of course quite necessary. And we know it, we know it from ourselves. We know that if we have brought certain things to a group that we, at the end of such a group, feel better about it. You know that by experience; everybody else knows it. What Abd^{ul} says is not common occurrence, I'm quite certain it isn't. But it ^{is} good to be reminded, yes. It is a reminder that everyone of us knows. If you would ask each person what is necessary in order to have a good group, the answer would be: to be present.

Q: (Inaudible)

over →
other side

MR. NYLAND: Yes, you have started on certain things and now you cannot continue the way you've always been. ^[yes] What to do now? In the first place, you know a little bit more about yourself. You've seen yourself in relations with other people; how you used to behave but at the present time you see that you are doing this, whereas before you were quite unconscious of it. ^{Q. what to do now?} Now, it gives you a little bit of a feeling of uncertainty because it is different, you are not used to it, this is not an habitual form any more, but it is a little different from what it was, and for that reason you do not know if it is exactly right or wrong. ^{Q. yes} Good.

(a guess.)

→ Question: Mr. Nyland, (inaudible) in the last six months of this year and with the change the problem of getting in relationships with people, from ^{life?} like? I understand, I think, trying to work, but it has brought about quite a few problems which-- I find it difficult to work with, and I, without seeking to change my behavior, ~~it~~ it is changed. [end side one]

And I, many times I ^{used to} feel alone, and apart from the others, uh, I, still make problems with relationships and ~~there are some things-- I~~ ~~don't know how to treat it.~~ ^{exactly}

When, with certain people, in ordinary observation and I wish it... ^{they are more than thought}. [inaudible]. I have discovered that I have

practically no strong relationships with people. Even in my own family [inaudible]. It is not very uncomfortable for me [inaudible]. You know what I mean?

MR. NYLAND: Yes, uncomfortable.

Questioner: So, inasmuch as ~~the~~ my life has changed, I'd like to try and ~~to~~ be efficient in this change of my... uh... actions. Some things which I could do quite easily before I can't. [inaudible] I can't do, and it sort of unsettles me. It upsets me.

(back over)

In the first place when you change, you will want to change it for something that you believe is a little better. As far as what is better is concerned, you don't know. You have not enough material to know what is better, ^{all} or you say it is a change. The changes are familiar, but you still remember the old one, how you used to be. If you are uncertain about the change, use the old method, be exactly as you were, you were that way all your life, there's no particular reason why you couldn't continue for six months exactly the same way. It will be difficult because now you are trying to do things a little different, you're not in the habitual pattern any more. At the same time, the new pattern is not familiar at all and uncertainty is there. It is like saying, "Fall asleep again", when you say, "Don't wake up".

Q: (inaudible) ^{Mr. Nyland, do I understand what you referred to, my way of behaving, as I did, ~~it~~ it's not good.}

MR. NYLAND: At the present time you have a choice. A little bit of a one. You can do a little different or you can follow the same pattern. You feel uneasy, ^{with} ~~but~~ a little different. If you try to use the habitual pattern, you will see it much more. You will also feel uneasy with that after a little while. You will be between the devil and the deep sea. You will try to sit between two chairs. But this is the process of gradually getting rid of certain things that were--to which we ^{were slaves} ~~refrain~~. And we are not as yet on the other side of the shore, you know, when we are crossing a river. We find ourselves in midstream, and sometimes at the point where you cannot see one side or the other, and still we have to continue to row. This is exactly the state in which ^{we} ~~Abd~~ is. That is why it is so difficult because we have lost what we had and we have not as yet sufficiently crystallized what we would like to have. The reason why we don't have as yet what we would like is because we do not know what we want. All we want--want to know and what we

do know is that we are dissatisfied with our present state. And the only solution is to continue, and to try to do everything the old way or do it a new way, but become familiar with a certain flexibility which is now allowed, which now becomes part of us, instead of an inflexibility according to a habitual pattern of which we were not at all conscious. ^{whatever, agreeableness or disagreeableness of the experience is} The emphasis is, we are now more awake. The fact of more awakeness means for us progress. This is our definition. We want to wake up. We now find that we are a little bit more awake. This is to a certain extent pleasing. But now in this waking-more waking-state, we have to do certain things for which we are not equipped. So we continue. We face it. We face ourselves as we are. We cannot do what we would like to do and it is incapable for us in certain conditions to behave the way we would like to behave. And still we continue to behave in a certain way; the old way, the new way, but all the time trying to see.

Your relationships with, let's say, your father, or your family, whatever it is, you were used to do certain things for him, to say certain things, to react in a certain way towards him. Now you are a little different and you find certain things in him which you did not hear before and you kept yourself acting and reacting on these various impressions which he sent out to you in a certain way. There is nothing wrong with it one way or the other, only you see it now. And if one is a little adventurous or wanting to find out for oneself, you try one day to be like your old self, and the next day to be a little different, and see what the results are, simply for the sake of trying to keep on seeing yourself in a variety of conditions, and thereby to learn. The purpose is to learn. The purpose is to ^{try to} be awake, to open one's eyes. As soon as that purpose is accomplished, it doesn't really matter, it doesn't matter how you behave. The certainty comes in the

fact of knowing you try to be awake, not in the result. You see what I mean by that? If one feels uneasy that you cannot do this and that, ^{is} ~~it's~~ really nothing compared to the fact that you are awake to it. ⁷ The important part is to be aware of oneself, regardless of how our behavior is. We constantly will try to behave as well as we can and not to get into any trouble, but the fact remains that what is important for us ^{is} to keep on seeing that. Much later we may be able to do certain things having in mind the achievement of a certain result. That if I want to say certain things for a certain purpose that I might try to achieve that purpose by saying something quite definitely in a certain way. But at the present time I have no choice. All I can do is to make things just a little different. It will not accomplish a ^{particular purpose} ~~particular purpose~~ ^{for when they} that I have in mind even if I would wish it. I have not tools for it.

I have to learn many more behavior patterns before my behavior can be flexible enough to accomplish certain things that ^I ~~are~~ now as preconceptions in myself would like to accomplish, ^{so} but for the time being, I keep on sharpening my tools. I behave a little differently, and I'm a little uneasy about it, I'm not so sure. But the fact is I ^{am} ~~am~~ awake to it. You understand? You see the emphasis is on you. The emphasis is not on the result or how your behavior would be valued. Your behavior has been quite all right for you for many years. Continue with it, if you can. But this time you will see it and see it even more. You're not allowed to change anything unless you are fully convinced that you must change. And if you're not convinced, don't change, but keep awake.

There are many habit patterns that will be broken, of course. ^{On the first} ~~The first~~ place we don't know they are habits, and the second place we are very much attached to them because that is our means for ourselves to feel at home. And when we

start to change that a little bit, naturally it is uneasy. But we are prompted by trying to find out as much about ourselves as we can. And if we are honest we will face up to that particular thing even if it is a little unpleasant. I'd much rather know about myself, know the worst, instead of so-called being asleep and imagining that everything is roses, roses.

Q : Mr. Nyland, I would like to know where laughter and humor fit into the picture. I've discovered recently that probably laughter has been a buffer in situations where I wasn't too comfortable, and also I seem to see the experiences humorously with other people in mind and--but I can also laugh at myself and see that I have been silly or stupid, but I laugh at it rather than feel ashamed. I don't know whether that's really a buffer, is it?

MR. NYLAND: Yes, but why would you laugh or feel ashamed?

Q: Well, I mean from old patterns when you see that you've done something that's a little silly, then I laugh.

MR. NYLAND: Yes, but you laugh so that is what you--the way you behave then. What's wrong with it?

Q: Well, that's what I was wondering. It seems to me it's a delightful relief in a way.

MR. NYLAND: Then, relieve yourself . But at the same time, while you laugh, try to see this.

Q: I do, I can hear it.

MR. NYLAND: Good. Then continue. Laugh more. Instead of your body laughing, you laugh. The emphasis is on you doing it. You find that your body is doing it, that it is such a habit. It is ^{suddenly} ~~certainly~~ unconscious. You continue doing certain things without--and all of a sudden you see yourself doing it. And at

that moment you have a choice; that is, you try either to stop it or to continue it more--emphasize it, laugh very ^{loud} ~~long~~, make it ridiculous. I know you don't want to, but you see the accent is not then on the laugh itself. The accent is on you, you are laughing, you allow yourself to laugh. You want to laugh, you laugh for a certain purpose. Then the accent is in something inside coming from here, not as a reaction laughing, but as an action. I laugh, I do this, I want to, this, that, it is my job. It is a different thing. One wants--one concentrates as it were in oneself into something and then sends it out from there. There is no objection to the laughing. It's a form of behavior. One hears it, one sees it, one becomes conscious of that...

Q: Does it mean that it's a lack of seriousness?

MR. NYLAND: No. Why would it be?

Q : Because you see so very little laughter, really.

MR. NYLAND: Maybe.

Q : Maybe I'm all wrong.

MR. NYLAND: ^{No.} You're not wrong, you're not right, you just are the laughing kind of a person in such conditions. This is, let's say, ^{O-yes} ~~type~~ the way you are; this is the way ^{how} ~~you~~ you find yourself.

Q: Well, could that laughter very often be the product of emotion?

MR. NYLAND: Yes. It can be almost anything. Why trace it?

Q : Because that's my problem.

MR. NYLAND: Why do you want to stop it if it's your problem?

Q : Well just observe it, I want to...

MR. NYLAND: That's all. Let's observe it. And I say, let's emphasize it.

Let's make it really emphatic. You want to do it. When you once want to do it,

you will have a chance not to do it. It first has to have the accent from inside out. As long as it stays on the periphery, as long as it is outside of you, as long as it takes all of you and it is all there, there is nothing left in ~~me~~^{you} to direct it. But you've got to take that out of this identification with your laughter. And in the first place, you have to accept it as it is. As a result of something, but it happens. And not criticize it. And now ~~when~~^{when} you don't criticize it, when you hear it, you observe that. You say, 'Now, since this body takes to laughter, I want it to laugh more'. I now place this accent on myself inside, and from there on I give a command to my body to laugh. And when I say--when I first giggle, ha-ha, a little bit, now I laugh full-heartedly, because I want to laugh. Then I have something inside of me that ~~is~~^{it} directed. And in the midst of this, as I now laugh, I am conscious a little bit more that I'm doing it. And with ~~that~~, and doing it many times, I get a possibility of perhaps not laughing if I don't want to. If I ~~could have~~^{put} it under my control that I want to laugh, then perhaps it will be under my control not to laugh if I don't want to.

M 6cc² stops here

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